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THE FUTURE UNIVERSITY.

[Home-Talk by J. H. N., Brooklyn, July 23, 1851.]

IN the best portions of the civilized world there is now established a series of schools. The family-infant school commences the series; next in order is the district common school for both sexes; then academies, or high schools, for both sexes; then colleges for the education of the male sex only; and beyond colleges there are universities, in which law, medicine, etc., are studied, and where also one of the sexes is excluded. To complete the series, we will mention the theological seminaries and institutions of military science.

It should be observed that this series of educational institutions is intended only for the young, i. e., those who are *preparing* for the business of life: the age of students probably never exceeding thirty years. Again, these institutions are for the most part limited to one sex. They are also limited in regard to the subjects of education. The most important of all subjects, the highest science—*charity*—is entirely excluded from them. Perhaps you will say the theological seminaries teach doctrinal religion. Certainly; but that is quite a different article from *charity*. Paul makes a very broad distinction between the two. He says, "Though I understand all mysteries, and all knowledge (which is more than the theological seminaries undertake to teach), and have not charity, it profiteth me nothing." We find nowhere in the world, an institution devoted to the purpose of teaching people the charity which "suffereth long and is kind; envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not its own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things; and never faileth." (1 Cor. 13.) Where is the seminary, the university, the academy, or school of any kind, that professes to teach that science? And yet it is the center of all sciences in God's mind. It is a sorrowful thought that nowhere in this wide world is there an institution that teaches the science of

charity! On the contrary, there are in all nations, institutions earnestly devoted, with the patronage of government, to military science, which is directly opposed to love; and these institutions are ranked among the first—stand foremost in the present series of educational institutions. A berth in the military academy at West Point, is considered by many far preferable to a berth in college; for it leads to honorable distinction in the service of the government.

The science of *charity* includes our relations to God on the one side, and, on the other, our relations to the great family of mankind, regardless of sex; and, subordinately to these primary relations, the science of charity includes all relations of which we are capable. I have said that this universal science is not taught in any of the present institutions of the world. You may reply, it is taught in meeting-houses, by ministers, etc.: and to a certain extent, this seems to be true. Sunday preaching and church influences may be *intended* to supply this demand. But any one will readily see it is a weak attempt in comparison with the pains taken in the other departments of learning. In the first place, people come together for the purpose of this study, only once a week, as a general thing. What progress would students in colleges and academies make, if they met their teachers but once a week? Secondly, when persons do come together on Sunday, it is simply to hear a lecture and music: they have no disciplinary exercises. How much progress would a class make in arithmetic, phonography, or any other science, if they were simply called together once a week to hear a man talk on the subject without any personal drill or practice? That however embraces all the *pretence* of instruction there is in the science of charity. It is clearly a sham—not worthy to be named as a part of the educational system. It is taught with nothing like the thoroughness that other sciences require. There are institutions in which men direct their whole attention for a life-time to one subject; but in the world's school of charity persons come together (if they choose to obey the call) once a week, to hear a lecture on moral and intellectual subjects—mainly intellectual.

Thus the system of education, provided in the world, is very deficient and partial. It is partial in not being intended for any but the young: it is partial in respect to one of the valuable and important means of education—the union of the sexes: and it is partial in respect to the study of the sciences, having no

institution devoted to the highest and most universal science.

Certain institutions of the world are called *universities*; but I deny that there is a real university anywhere in the world. "A university (says Webster) is properly a universal school, in which are taught all branches of learning;" and with this definition, we may truly say there is no university in the world—no place where *all* branches of learning are taught. But it must be evident to all reflecting persons, that before "the knowledge of God shall cover the earth, as the waters cover the sea," a university, in the fullest sense of the term, must be established in the world—i. e., a *school for all ages, and for both sexes—a school where universal science will be taught, commencing with the highest science, CHARITY, and extending down through all sciences, to all the relations of life*. Such an institution, God will sooner or later establish in the world; and to establish it, is the function of the church of Christ. Time will be required—perhaps a long time, before this will be done; persecutions of men and devils will be arrayed against it, and against us as its instruments: but still the thing will be done, as sure as the heavens do rule.

Let us now, one and all, devote ourselves unreservedly to the interests of the institution which we are certain God has purposed to establish in the world. Let us endeavor to help in the matter. We can help in various ways. In the first place, the university will require material aid for support. Secondly, it must have buildings and apparatus of all kinds. These demands can be supplied only through earnest endeavors on the part of those connected with it. Then, the university must be supplied with teachers, that are qualified to instruct efficiently in all departments of truth. All believers, from the least unto the greatest, may promote the interests of this school, by being good scholars, if in no other way; by abandoning themselves to the influences of the school, and thus letting their character become a true representative of it. Every good thing, every good deed, will forward the interests of the institution.

Will not every one raise in himself, by the grace of God, a purpose to devote himself to God's purpose, in establishing this university for the education of all in all truth? Such a purpose will make use of all our faculties, and of all our capabilities of thought and action. So, we need not conceive of this purpose as at war with a certain part of our interests. It is a purpose which embraces all

interests. In devoting ourselves to it, we are devoting ourselves to the service of God. This purpose must be executed; nothing can prevent it. It will prosper and succeed as sure as the sun pursues its course in the heavens, and the world will be compelled to make room for it. God *will* establish a university in the world. "The heavens *do* rule." Christ's soul will be satisfied in seeing a school devoted to universal science, and first of all, to the science in which he is the great professor and exemplar, the science which towers above all others—Charity.

Some persons may be called to support the university, in the way of furnishing material aid, at the same time that they are scholars, and being educated in the central science of the knowledge of God. Others may be simply scholars: and others will be teachers. But all can devote their interests and their talents, with the most intense earnestness to the interests of the institution. The youngest child, if he can only be a good scholar, will promote the interests of the school. He can be of one heart and mind, not only with the scholars and teachers, but with God and the angels. They are all engaged in the same purpose, and the smallest child can sympathize with them.

Worldly institutions preclude education in *social science*, first, by separating the young from the old. They ought never to be separated: the old can learn from the young, and the young can learn from the old. What an unnatural state of things, to send the young to school, and set the old to plowing! The old will necessarily be dried up and withered, destitute of fresh life and sprightliness: while the young will be wild and foolish, lacking true sobriety. Secondly, social education is precluded from worldly institutions by the separation of the sexes, who in a true state of things would educate each other. These arrangements are allowed, because the *heart* is not expected to be educated. The young receive simply an intellectual education, are taught dry sciences, with the ulterior object in view of "getting a living." With this limited purpose, it is well enough, and perhaps necessary, to separate the young from the old, and one sex from the other. But with the true objects of existence in view, namely, to make harmony with each other, and educate ourselves for the society of the inhabitants of the New Jerusalem, we shall be content with no such separation; nothing will answer short of a school including all ages and both sexes, devoted to the study of all truth: in a word, a complete University.

SCIENCE—FROM THE DEEP SEA TO THE STARS.

DEEP-SEA DREDGINGS.

DURING the past year a deep-sea dredging expedition has been conducted in the British surveying ship *Porcupine*, off the coast of Europe, by Drs. W. B. Carpenter and Wyville Thomson and Mr. J. Gwyn Jeffries.

The results of the expedition are of great interest. Ooze from a depth of 2,400 fathoms was brought up in large quantities; and the wonderful facts were established that at such enormous depths, and with a temperature below the freezing point, there is not merely life, but life in abundance; not merely the lowest organisms, but highly developed Mollusca, Echinoderms, and Star Fishes. "Not the least interesting fact derived from this expedition," says Mr. Jeffries, in his report published in the new scientific periodical, *Nature*, "was the discovery, in a living or recent state, of species hitherto supposed to belong exclusively to the tertiary formation, and hitherto considered extinct." Off the coast of Ireland, at depths of from 1,200 to 1,476 fathoms, "the bottom consisted of a fine clayey mud, which varied in color (in some dredgings being brownish, in others yellow, cream-color or drab, and occasionally greyish), and invariably having a greater or less admixture of pebbles, gravel and sand." Speaking of life in the great depths, Mr. Jeffries says, "Abyssal life is not represented merely by microscopic organisms, and I suspect there is no difference in size between the animals that live in shallow water and the greatest depths. Nor do I believe that such abysses are dark or devoid of light. Color is assuredly not wanting, nor the usual organs of sight in the Mollusca and Crustacea. Living specimens of the *Dacrydium* from 2,435 fathoms are reddish brown; and a fine live specimen of *Trophon latericeus* from 440 fathoms is bright rose-color. * * * From 2,090 fathoms came a new species of *Pleurotoma*, alive, and having a pair of prominent eyes on short stalks. * * * The eyes of the *Oncopus* from 632 fathoms are remarkably large and more highly organized than those of many fishes." One hundred and seventeen species of Mollusca new to the British seas were procured on this expedition. Of these, fifty-six are new to science, and eight were supposed to be extinct as tertiary fossils. Nearly every square mile of the sea-bed yields different species, some being apparently local or restricted in their distribution.

SPECTRUM ANALYSIS.

On Wednesday evening of last week, a sleigh load of us attended a lecture at Music Hall, New Haven, by Prof. Barker, on Spectrum Analysis. The subject was presented in a remarkably clear and simple way, and illustrated by exceedingly interesting experiments. This new branch of science, is only about ten years old, but it has already become one of the most important of all. Far-reaching in its character, it deals alike, in clear, intelligible results, with the matter we touch and with the remote star.

We are all familiar with the refraction of light—how that a ray of light passing from a rarer into a denser medium, as from air into water or glass, is bent from a straight line toward a perpendicular to the surface of the denser medium. In passing from a denser into a rarer medium it is bent in the opposite direction. If the denser medium is a plate of glass with parallel surfaces, in passing into it the ray of light will be bent toward a perpendicular to the surface of the glass entered, but as it passes out on the other side it is bent back again and

proceeds onward in a direction parallel to the direction it had before entering the glass. If, however, the glass be in the form of a prism, a different result ensues. The ray of light after passing through the prism instead of resuming a direction parallel to that which it had before, is bent still further in the same direction as on entering the prism, and dispersed. It was by observing this fact, some two hundred years ago, that Sir Isaac Newton discovered the solar spectrum. In other words he discovered that a ray of sunlight entering a dark room, through a small aperture or slit, on being passed through a prism and thrown upon a screen opposite was dispersed, and appeared as an extended ribbon with seven differently colored sections. These colored sections, it was found, invariably occupied the same relative positions, and were always of the same proportionate size. Thus a ray of white or colorless light was found to be composed of seven subordinate rays each of a different color. In passing through the prism some of these colored rays were refracted more than others, and thus the spectrum was formed. Red was refracted the least, violet the most. The order of the colors in the spectrum is as follows:

Red, orange, yellow, green, blue, indigo, violet.

Thus the composition of light was proved analytically. By synthesis, its composition is shown to be the same. Let a circular card be divided into seven sections, proportionate in size to the sections of the spectrum, and colored in the order of the spectrum; then if the card is made to revolve rapidly on a pivot, its surface will appear white or without color.

But how can these facts be applied in chemical analysis? In a wonderfully simple way. Step by step, as by inspiration, the antecedent facts and laws of light were discovered. First, refraction, then the spectrum. These as the foundation. Then other great facts.

1. All metals or liquids in incandescence at white heat, give *continuous spectra*, i. e., each color in the spectrum is clear and free from interrupting lines.

2. Substances in the form of gas and in a state of combustion *do not* give continuous spectra. The spectrum of a gaseous substance in combustion, is formed of bright lines with intermediate dark spaces. These bright lines and dark spaces are *invariably* the same when the same substance is burned. Not a millionth part of a hair do they change. The companion fact is, that the spectra of no two substances or elements are ever alike. All the matter of our world is composed, as far as chemists have ascertained, of sixty-three elements, or bodies, which are indecomposable. Each of these elements when burned as a vapor or gas gives a distinct and definite spectrum, unlike the spectrum of any other element. So distinct and definite are the spectra of the different elements that they may be measured and mapped.

If we wish now to analyze any substance, we have only to burn it as a gas in a galvanic battery, and in our spectroscopic behold the unerring answer of science. The presence of the smallest atom of sodium, potassium, thallium, iron, hydrogen, or any other element, will

be shown in the spectrum and can be read as easily by the initiated, as the geographical items on a map of the world.

But this is not the whole of spectrum analysis. If it were it would be limited in its application to the matter we can handle and can burn in our laboratories. How shall we bid it leap the chasm between earth and yonder sun, or that thousand times more remote fixed star, and tell us what elements are burning there? As easily as the thought is formed. First, note these other facts which inspiration had ready at the burning birth of this new science.

1. In 1802 Wollaston, an English physicist, on applying a telescope to the solar spectrum, discovered that it was crossed by numerous parallel dark lines of varying size. No practical result followed the discovery and it was substantially forgotten. The lines were afterwards rediscovered by Fraunhofer, a celebrated German astronomer. Seven of the lines were very prominent. These he named from seven of the first letters of the alphabet B, C, D, E, F, G, H. Some 3,000 of the dark lines have been discovered. They are called Fraunhofer's lines. For half a century they remained one of the unsolved mysteries of astronomy.

2. It was observed as a fact in optics that a given colored light was absorbed or rendered invisible by a stronger light of the same color. The most brilliant light that science and art can manufacture when interposed between us and the sun, appears as a dark spot. Every one has observed that the flame of a fire or of a candle is scarcely visible in a strong sunlight.

We said above that the spectrum of a metal or liquid in a state of incandescence at a white heat, is always continuous, and that the spectrum of a substance in the form of vapor or gas, in combustion, is never continuous, but is composed of bright lines and dark spaces.

If now we bring a solid body to a white heat and get from it a continuous spectrum, and then between that body and its spectrum interpose a substance in the form of gas in combustion, what is the result? Instead of a continuous spectrum of the one, or the bright lines and dark spaces of the other, we have the spectrum of the incandescent solid, crossed by dark lines. These dark lines correspond exactly in position and size, to the bright lines of the gaseous body when its spectrum is seen alone. The light from the one substance has been interfered with or absorbed by the same-colored light from the other substance, and the result is a dark line on the spectrum. In fact, we get a spectrum similar to that of the sun—a predominantly bright spectrum interrupted by dark lines.

What then? Is there no analogy here? Does not science as with the finger of God, point to the evident truth that the sun is an incandescent solid body surrounded by a luminous atmosphere or chromosphere, composed of gases in a state of combustion? Here are the premises, we have only to draw the inevitable conclusion. But what more? Do these flaming gases, 91,500,000 miles away correspond to any of the gases we can burn in our laboratories? Let us see. Here are the Fraunhofer lines. Conspicuous among the many hundreds are the seven named ones. Here is the large double line marked D cutting sharply through the orange

section of the spectrum. Have we not noticed something analogous to that somewhere? When we burned sodium in our flame there was a bright double line right across the spectrum in a position similar to this. Let us bring the spectrum of sodium side by side with the solar spectrum, the one above the other. The sodium spectrum is dark except that bright, double, orange line. That line corresponds to the billionth part of a hair with the double Fraunhofer line marked D. Eureka! There is sodium in the sun! An orange ray from the incandescent solid center of the sun, is interfered with by an orange ray of the burning sodium in the chromosphere, and a dark line results on the spectrum. The potassium spectrum gives a bright red line and a very beautiful violet line. These correspond to the Fraunhofer lines B and H. So potassium is there also. And so we go on and find element after element with which we are familiar, in that far-off, burning orb, on whose ever-flowing light and heat, our physical life depends.

If we turn our spectroscopic to the stars, similar results follow. Arcturus is found to be similar to our sun. Aldebaran has sixteen of our elements. Betelgeuse, the bright red star in Orion, shows no signs of hydrogen—consequently there is no water there. If no water, then no life like ours.

Astronomy, through the telescope, reveals to us the omnipresence of gravitation, and so, shows the universe to be a unit in respect to the laws by which it is governed. Spectrum analysis shows that the vast systems of stars are composed of similar elements, and hence that the universe is a unit as to matter.

As a continuation of the above report of Dr. Barker's lecture, the following paragraphs from the *Jewish Times*, extracts from a synopsis of a lecture by Dr. S. Waterman of New York, are interesting:

"As among the discoveries of modern science none has deservedly attracted more attention, or called forth more general admiration, than the results of the application of spectrum analysis to chemistry; we may understand the interest that is felt in this subject, especially when it is shown that its extraordinary power can be successfully employed in the practice of medicine for the purpose of clearing up obscure operations within the human economy. Spectrum analysis enables the chemist as well as the physician to detect the presence of chemical substances in quantities so minute and with a certainty so absolute, that no other known method can be compared with it at all. For example, we can prove the presence of the 180,000,000 part of a grain of sodium with the utmost readiness, a quantity so small that the human mind can form no conception of it. Dr. Waterman's paper was directed to the analysis of blood and other organic secretions, showing the peculiar spectra of blood, under the influence of various physiological conditions, and how in medico-legal cases the spectroscopic could be made to reveal the presence of this vital fluid, from quantities so small, as to be invisible to the human eye, even after heat, water and other appliances had been employed for the purpose of hiding its presence."

T. L. P.
Wallingford, Conn., Feb. 16, 1870.

THE MORMONS ON COMMUNISM.

The *Deseret News*, published in Salt Lake City, contains a letter from the Mormon, Elder Riter, who called here some time ago. He gives his views of us as follows:

"They ignore a formal creed, claim their doctrine from the Bible, believe Jesus to be the Son of God, and that the Ancient Apostles were the exponents of His gospel. They believe that the Second Advent of the Messiah took place about the time of the destruction of Jerusalem; that at that time a primary resurrection took place, and a Judgment in the spiritual world; that the first Kingdom of God then began in the heavens; that the manifestation of that kingdom in the visible world is now approaching; that its approach is ushering in the second and final resurrection and judgment; that a church on earth is now rising to meet the approaching kingdom in the heavens; that inspiration and open communication with God and the heavens, is the element of connection between the church on earth and the church in the heavens, and the power by which the Kingdom of God is to be established and reign in the world; consequently they believe Mr. Noyes, their founder, to be an inspired man. They consider selfishness the root of all sin and evil, and "salvation from sin is the end of the Christian faith." To obtain this end they strike at the root and place their members in a condition where selfishness can not arise. To obtain this end they have a thorough communism, that is, property and persons are held in common. Therefore, they argue, selfishness is ruled out. No one thinks of injuring any one else, as he thereby is injuring himself. No one thinks for a moment of hoarding wealth, as he undoubtedly will be no richer. No one thinks of stealing, as he thereby steals from himself; no one thinks of quarreling, as he thereby raises a disturbance in his own family. They have no "mine" or "thine;" the words are supplanted by "ours." Their most distinctive feature is their marriage relations, or more properly speaking, the absence of the marriage relations. They do not marry nor are they given in marriage, but I can not say they are as the angels in heaven. They consider that each individual member is married to every other member so that they have a plurality of wives and a plurality of husbands, they, perhaps being the only real polygamists on earth. The children are the common property of all, and even the mother says "our child." The parents of the children are selected by a central committee, and the principal qualification for parentage is of a spiritual character. I visited the nursery and found the children to be the average of children found elsewhere. They consider propagation to be undesirable save to a very limited extent, hence they have but twenty-five children under four years in the whole Community, numbering two hundred and fifty-one. We were shown the whole establishment, from the cellars to the attics. The utmost cleanliness and order prevails. The tables were crowned with the most wholesome food. They eschew tea, coffee, tobacco and ardent spirits, hence they need no physician. Although I can not agree with them in doctrine and practice, still I must say that they are far ahead, save in one thing, of any religious Community I have seen outside of Utah."

BAD HABITS IN THE EGG.

Bad habits should be taken in the bud. Then they are not so hard to destroy as afterward. To change the figure, they should be taken in the egg. To enforce, more fully, the comparison I have in view, I will give a fable. It is nothing new, but it will be not the less instructive because perhaps familiar to some of my readers. It is that of the ichneumon and the crocodile.

A crocodile of unusual size and voraciousness, according to the fable, made its appearance on the banks of the Nile. It spread terror throughout the neighborhood with its destructiveness. It devoured not only the flocks, but even their shepherds. Various were the plans, suggested by one and another, for its destruction. But they all failed.

At length the alarm became so great and general, that a meeting of the sufferers was called for consultation. While the people were in their dilemma, some one mentioned the ichneumon, as an animal known to be very destructive of crocodiles. Being

called for, he came forth, and addressed the meeting thus:

"It is true that I have been useful in keeping down the numbers of the crocodiles. But you have mistaken my sphere of action. I am a very small animal, as you see. I can do nothing with such a monster as that! You should have called on me sooner. But, though I can not be of any service to you in the present emergency, I will give you a piece of advice which may be of service in the future:

"It may be a glorious achievement to overcome a great evil, but it is the part of wisdom to prevent it, or at least to attack it in the beginning. You feel a contempt for the crocodiles while they are young. Now you dread and fly from them. Small and feeble as I am, I have been more useful in the business of their destruction than you. My plan is, to attack them in the egg."

—Herald of Health.

THE CIRCULAR.

O. C., MONDAY, FEBRUARY 28, 1870.

COMMUNISM AND INDEPENDENCE.

AMONG the many objections urged against Socialism in general and Bible Communism in particular, none are more absurd than the one which springs from the hackneyed demand for independence, and condemns Communism because "it sacrifices the independence of the individual." As if there were not principles in the world of greater importance than personal independence; and an independence of a higher order than that which gratifies selfish ambition.

A man sacrifices his independence when he immerses himself in the business cares of the world for the purpose of gaining "a comfortable independence;" he sacrifices it still more when he assumes the responsibilities of marriage: and the growing cares of a family, make frequent demands upon his self-denial. In fact there are thousands of ways in which men place themselves under bonds for the sake of acquiring things that appear necessary to complete their comfort.

Communists are equally free to choose, but their joy and glory is that they prove their freedom by sacrificing their independence for unselfish ends and that their independence is that which ever stands ready to sacrifice itself for the public good; upon such independence, honor is heaped and all that tends to make men happy, and its fruition alone is true freedom.

But does not this position of the Communists, no matter how great its sacrifices may be, compare favorably with the freedom of the million outside?

The number of those in the world who are compelled to hire out by the day, whether as clerks or laborers, form the large majority of the population. These toil from morning till night in the employ of men who are the autocrats of their establishments, whose dictum is law, and their employees are made to feel it. Is this the independence which Communism so ruthlessly sacrifices? Or the poor man with a wife and family crying to him for food while he strives in vain to find work for wages the most pitiful. Is it such, that Communism would rob of their liberty? Or, is it the surfeited millionaire, disappointed at the discovery that his riches are of the wrong stamp to bring him peace at the last; whose independence is so highly prized?

Sometimes the hardship of Bible Communism is, that "all its members are obliged to hold the same religious views." It would seem that the disorganized state of the religious world had so blinded its eyes that it is mistaking the unity of Bible Communists for slavery, forgetting that the prayer uttered by the great founder of the Christian religion was, "that they all may be one, that the world may believe."

It is true that "the tyranny of their leaders is terrible," but only to the minds of those who can see no good in any thing but their own authority, for the Communists believe their leaders to be good men who rule wisely, therefore they elect them year after year, not by such systems of electioneering as it requires to elect a President of the United States, but by such unanimous choice that no one suffers grievance in the exercise of his franchise, for

every vote is on the winning side. To a dispassionate observer, the freedom of the Bible Communists compares so favorably with that of the world that it would seem almost superfluous to give such objections even a passing notice. It is impossible to imagine a good government and therewith, that kind of independence which some critics impliedly claim for themselves and their fellow-men. A specimen of such independence was shown in New York city during the draft riots, or when a body of men in that city met during the rebellion to form a regiment; a splendid set of fellows they were, but as each man insisted upon being at least a colonel, they failed to organize.

There are some things however, in which the Bible Communists are not quite so independent as others. They can not live wicked lives, or starve, neither can they lack any of the comforts of life, or live without friends and die uncared for. These must be the hardships to which the critics of Communism refer when they think it must be "awful dull" to be so well off. But the Bible Communists have the best of it. "If the Son shall make you free, ye shall be free indeed;" that is the freedom they enjoy, and it, is the only true independence; all other if carried to legitimate results, must inevitably end in anarchy and ruin.

INTERMARRIAGE OF RELATIVES.

THE steady advance of inductive science seems likely to upset popular notions on this subject, and render some of the prevailing legislation rather ridiculous. Only last summer the Legislature of New Hampshire passed a law forbidding the marriage of cousins of the first degree of consanguinity. Laws against consanguineous marriages, though of less stringency, exist in the other States of the Union and in Christian nations generally. Yet the intermarriage of cousins and of nearer relatives was practically allowed under the Mosaic Code, and in the New Testament there is no word against it. The Bible, as well as other ancient history, records numerous instances of consanguineous marriages, the resultant offspring from which was of the highest type the world has known. The whole Jewish race is a witness to this fact, having originated in the intermarriage of Abram with his half-sister; Nahor with his niece; Isaac and Jacob with their cousins. Moses, Aaron and Miriam—the lawgiver, the father of the priesthood in Israel, and the first poetess in Hebrew literature—were the fruit of a close intermarriage. "And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses." Ex. 6: 20. Here is a triad, sprung from a union as close, so far as blood is concerned, as that of brother and sister! Consider them. Name their equals. Take them out of history, and what a vast blank remains! Here are genius, capacity for inspiration, statesmanship, eloquence, poetry. Here is human life of such high quality that it has commanded the reverence and love of the best hearts for three and thirty centuries. In those old days of health and power and inspiration, men and women were accustomed to such unions and thought no evil concerning them. They were also accustomed to such splendid results.

Aside, however, from historical records, modern investigation is beginning to turn the balance of evidence against the prevailing prejudice and legal order. Physicians who are making the question a matter of study, dispute the inference that consanguineous marriages tend in any special manner to produce diseased offspring. Dr. Napheys in a work just published in Philadelphia, entitled the "Physical life of Woman," says:

"We speak it authoritatively, and not without a full knowledge of the responsibility we assume. The fear of marrying a cousin, even a first cousin, is entirely groundless, provided there is no decided hereditary taint in the family. And when such hereditary taint does exist, the danger is not greater than in marrying into any other family where it is found. On the contrary, a German author has urged the propriety of such unions, where the family has

traits of mental or physical excellence, as a means of preserving and developing them.

"So far as sterility is concerned, an examination of records shows that whereas in the average of unions, one woman in eight, is barren; in those between relatives, but one in ten is so. And as for the early deaths of children, while on an average, fifteen children in a hundred, die under seven years, in the families of nearly related parents, but twelve in a hundred is the mortality.

"The investigations about idiotic and defective children are by no means satisfactory, and are considered by some of the most careful writers as not at all proving a greater tendency to such misfortunes in the offspring of cousins. Among a thousand idiotic children recently examined in Paris, not one was descended from healthy consanguinity.

"How slight a cause even of that most insidious disease, consumption, such marriages are, may be judged from the fact, that a thousand cases inquired into by Dr. Edward Smith, of London, in only six was there consanguinity of parents."

COMMUNITY JOURNAL.

ONEIDA.

—A grand bee in the Hall this afternoon. Work; forty-eight sheets and eighty-five pairs of pillow-cases to be basted for the sewing-machine, besides innumerable carpet-rags to be sewn.

—We received a letter to-day from J. Q. A. Warren, Corresponding Member of a foreign Entomological Society. He is interested in introducing a certain breed of silk worms that are hardy, and feed on oak and alantus; and is writing to different silk manufacturers to ascertain, if possible, whether it would be a profitable enterprise to introduce the culture of raw silk into this country.

—Somebody said the other day, that "the highest genius consists in finding out what will please people in the most distant ages. Yellow-covered literature may have a certain amount of genius in it, inasmuch as it pleases the people of to-day, but time proves the amount to be small. Time may yet prove even Shakespeare's genius to have been not of the highest kind. Jesus Christ had the highest genius because his works will last forever."

—One of our business agents says, that, when he is out, he meets the people who find fault with the Community for not going into society, or commiserates him for the lack of it, with this question, "Well, this 'society' that you claim to have and think so much of, how many persons constitute it? Are there two hundred in yours?" The answer he receives is invariably in the negative. "But," he tells them, "my 'society' is composed of over two hundred and is less changeable than common society, too."

—Mr. N. lately remarked, "I have a great deal of comfort in the fact that the second generation is proving to be better than the first. Several years ago, when we had more or less trouble with the young folks, the great question with me was how they could be kept loyal enough to take the place of the old. The idea did not dawn upon me that they might turn out better than the first generation; but it is certainly true that they have more faith and more progress and susceptibility to good spiritual influences. But few of the first generation of the children of Israel entered the promised land. The second generation was better than the first, though there were not so many wonders worked among them. They grew up under better conditions, and were more receptive and obedient. If it is a fact (and I can not doubt it), that each generation among us will be better than the preceding, then the Community will take care of itself. There will be no stopping it. It will go right on until it reaches the perfection of the Kingdom of Heaven."

—An interesting incident occurred at the children's house, the other day. Little Anna B—, aged seven, whom the whooping-cough had left rather poorly, got up one morning feeling worse than usual, and had to go back to bed before she was dressed—could not eat her breakfast, even. Well, it occurred to one of the attendants at the children's

house, just as the children were gathering for their morning meeting, to have Anna go to the meeting, and be criticised; criticism has proved so often to be a salutary medicine. Anna liked the idea; so she was taken into the meeting, and children as well as adults took their turns at criticising her. The criticising of the former was, in many cases, surprisingly discriminating. But the effect upon Anna was more astonishing than anything else. After the meeting she went and lay down, but ere long was seen to come into the sitting-room, with boots in hand, and proceed to put them on. "Where are you going?" asked H—. "Oh, I'm going to school." And go to school she did, and had a nice time. All day long she was unusually well; did not complain of a single ache nor pain. And in the evening, when she came over to the new house, all noticed a change in her appearance: her cheeks were rosier, her eyes brighter, her whole form more alert. Since then, she has lost nothing that she gained on that day. And she is as convinced as any one that criticism was what helped her. The incident is a lesson to all, old and young, and shows the healing power of criticism when received in a child-like, receptive spirit.

—The following letter from a father to his little boy, seven years old, was read in the Children's Hour:

Wallingford, Conn., Feb. 22, 1870.

DEAR TEMPLE:—I hear you have had the whooping-cough. What a mean thing it is! How strange that folks catch it one from another! You can't see it. It is invisible, and yet if one person has it and goes among a crowd of others, they all catch it. I guess there are little particles or seeds flying in the air and sticking to folks' clothes, and when one has the cough he scatters them all around so that other folks breathe them in with the air, and then they stick on the throat and grow and make the persons sick. Isn't that the way you caught it? There are a good many other diseases, like the small-pox and measles, that go in the same way, and I suppose a bad spirit, that makes folks disobedient and hard, is spread about from one to another just like the whooping-cough.

I want you should learn, my boy, now, that it is the little invisible things that do the most harm and the most good. Don't think the only great things are things that you can see, like railroads and water-wheels, because these little seeds that fly about in the air are a good deal more interesting and important to our welfare than those things that you can see and handle. You see, good and bad spirits are catching, just like this whooping-cough, and they have a long run like that. One makes you happy and leads you right, the other leads you wrong.

Now you see how important it is that you should mix up with good folks and not run in a crowd of bad boys where these catching things are always at work. If you go with good folks you will catch a great many good seeds that will keep raising you up and improving you. Now you see what is meant by the Lord's prayer, where it says "Lead us not into temptation." It means, keep us from going where we shall catch these bad diseases of body and spirit, that we can not see ourselves, but which are ready to fasten on us if we go in their way. Then follows, "Deliver us from evil," or the evil one—the devil. That means, drive these ugly things away, if through ignorance or carelessness we allow them to get hold of us. The Lord, in putting an end to your cough, has delivered you from evil. I hope you will thank him from your heart, and trust him to do so always.

There is no snow here now but it is quite cold, and we hope to have a freeze so that we can get some ice for our ice-house. Night before last when we were in meeting it was raining outside and somebody opened a window, and in flew a little bird. After a while we caught it and put it out again.

Your affectionate FATHER.

WILLOW-PLACE.

—We are reading "The Open Polar Sea," by Dr. I. I. Hayes.

—Our race-way became so obstructed with ice and

snow during the late gale, that this morning we had to suspend work in the factory, and make an energetic effort to clear it out.

—Some of our ingenious mechanics have made us two new tables for our dining-room, which are constructed very differently from those commonly used. The tables are circular, with revolving centers, and therefore are in two parts, though resting on one frame-work. The outside part of each of these tables is about a foot wide, and made like a ring. On this ring is placed the plates, knives and forks. The revolving centers are about an inch higher than their surrounding outside tables and fill up the space left by the latter, only allowing room for the former to revolve and the table-cloths of each to fall between. These revolving centers are for food, drink, extra dishes, etc., etc. When you go to your meal you sit down at the stationary table, turn over your plate and arm yourself with your knife and fork, and then, if you observe any thing on the revolving table that you want, you can turn it as you wish, with the slightest touch, and lo! the desired dish is before you, and all you have to do is to help yourself. But every invention has its drawbacks, they say, and this is no exception. If you don't look out, or rather, if others don't look out, as you are conveying a spoonful of gravy, for instance, from some dish on the center table to your plate, one opposite to you may give the table a whirl, and before you are aware, the dish from which you are dipping is two or three feet away, and you are lucky if you get a chance to put the spoon back. Still, as these revolving tables are set with duplicate dishes, one does not have to turn far to get a dish, so there is not so very much danger of such accidents occurring. After using them two or three weeks we pronounce these tables very convenient and attractive, and far preferable to the ordinary stationary table.

BRICK POMEROY'S VISIT TO O. C.

Pomeroy's Democrat of this week has a nine-column article on the O. C. The Community was interviewed for it with distinguished consideration, and it has been foreshadowed and placarded for a week past in a very formidable manner. The news-agents in these parts prepared themselves for a rush, by ordering ten times their usual supply of the *Democrat*, and we understand the demand equalled their expectations. In fact Mr. Pomeroy frankly told us that he should write an article "to be read," and that he expected to sell 75,000 extra copies. Though it is impossible for us to copy the whole of this great picture, our readers—at least those who can not get the *Democrat*—will expect us to give them some glimpse of it. Of course we shall cull to suit ourselves. Leaving out a great amount of conversation that did not amount to much, and a considerable seasoning of that kind of "holy horror" which all newspaper people have to throw into their friendliest accounts of our social life, we give what we conceive to be the substance and spirit of Mr. Pomeroy's article in the following extracts:

ONEIDA COMMUNITY. THE BEAUTIES OF AMERICAN SOCIALISM.

Oneida, February 12, 1870.

To-day we visited the "Oneida Community"—an Association of men and women living together socially—very much so—for the purpose of obtaining information concerning this peculiar religious sect, of which so little is known, even here within sight of their lands, machine shops, and buildings.

The Oneida Community is without a doubt the most successful Association of the kind ever established. Much of the success attending its management and steadfastness of purpose is due to J. H. Noyes, the patriarchal founder or father of this Community, now a fine-looking old gentleman, as the world goes. The business of the Community is varied. Till within a short period the members gave their attention to farming and horticulture. The farm owned by this Association is one of the finest tracts of land to be found in New York State. It is under excellent cultivation—was selected with a view to its increasing value and adaptation to the purposes it was to be used for, namely, that of sustaining a large Community.

People will doubtless wonder how men, women and children can live together as one family, coming,

as they do, from different parts of the country, without quarreling; living in common, each one having no particular property, only an interest in the wealth of the Community. But they do so live here, are happy, prosperous, and contented, strange as it may seem—doubly strange to those who in families of few members cannot live without quarreling from morning till night, spending their lives unhappily, each thinking more of self than another.

We left Oneida village at eleven o'clock this morning, one of a party of six gentlemen, to visit the Oneida Community and interview the managers thereof. The snow was quite deep upon the ground—the ride from Oneida, a delightful one, over a fine section of country, which gave evidence of wealth, thrift, enterprise and happiness. We passed through the little settlement of Oneida Castle which constituted all there was of Oneida previous to the completion of the railroad, and soon saw spread out before us a beautiful valley, in which lay the farm of the Community, covering plain and gentle hill-slope, ravine and valley.

Driving through an open gate, into a large yard, in front of a long and rather handsome building capable of accommodating several hundred persons, we pulled rein at the porch, where a couple of gentlemen were standing, as if awaiting our arrival, when the following conversation ensued:

"Good morning, gentlemen."

"Good morning."

"This is Mr. Pomeroy, I presume," spake an elderly, smart, intelligent, clear-headed looking gentleman, about fifty years of age.

"Yes, sir."

"Editor of *Pomeroy's Democrat* and other papers East and West?"

"Yes, sir."

"Well, sir, you are very welcome; come in with your friends—your horses will be cared for. You are very welcome to the Community—walk in; you will find it comfortable inside."

"Thank you," and entering through the door held open for us, we were shown into a large reception-room capable of holding seventy-five or a hundred persons. Here we found every thing very neat and attractive. The room was large, well ventilated, and comfortably warmed.

The furniture was very fine and abundant, the room handsomely carpeted, and many pictures adorned the walls. We were introduced to three or four of the brothers or members of the Community, finding them all fine-looking, intelligent, pleasant-faced gentlemen. As we entered, an elderly, pleasant-faced lady, attired in what might be considered an improvement on the Bloomer costume, arose, was introduced as Mrs. Noyes, and immediately after left the room. We, with our friends, in company with the managing men of the Association, then resumed our conversation as follows:

"Well, gentlemen, you seem to be very comfortable here; quite in contrast with the winter air, cold, and snow without. And you have a very pleasant room."

"Yes; we aim to have things comfortable here, and believe we succeed."

"Well, that's encouraging, for a life without comforts is no life at all, in the correct acceptance of the term."

"That is true. He who does not live comfortably can not be said to enjoy enough of this life to make it worth while staying here."

"We have heard considerable concerning your Society—hear your Community very highly spoken of. You have the reputation of minding your own business, living happily, prospering in your worldly affairs, and we have made a visit here for the purpose of inquiring into these things, with a view to imparting information to the public through the columns of the *Democrat*. This, gentlemen, is the object of our visit, and if you are disposed to answer, we should like to ask you a great many questions."

"We have nothing here but we are willing every body should know. Any question you ask we will try and answer to the best of our ability."

"In the first place, please tell us is your Community here established for the purpose of profit to individuals, or in accordance with some peculiar religious idea or belief? In fact, what is your grand *hard-pan*, on which you base your life and operations?"

"Well, sir, we believe in God as the power of all good; as a Being of love and justice. We believe in Christ, His Son, and in so living as to be acceptable to Him when we shall be called to leave this earth."

"Then your whole mode of life is based upon a religious belief?"

"Yes, sir."

"And whatever you do is in conformity with your interpretation of God's commands?"

"Yes, sir."

"Your great aim is to live a life in consonance with the teachings of the Almighty and the teachings of His Son, Jesus Christ?"

"Yes, sir."

"Well, there we shall agree with you. We have no quarrel to make upon this point."

"By our works we are willing to stand, as you, doubtless, are by yours."

"Certainly. So far so good. By the works of a man we judge him and his life. We see that you are successful here. In riding along we have had pointed out to us your extensive domain, your fields under fine cultivation, your elegant buildings, your evident wealth. We meet you here as gentlemen of intellect, refinement, education, wide between the eyes, and very liberal as to ideas. But to be plain, we do not take any stock in your peculiar belief. You have everything in common. What belongs to one belongs to all. You live here with no singleness of purpose, so far as this life is concerned. We believe in a singleness of purpose to a great extent; in a singleness of love, thereby concentrating and making the same stronger, that men may be happier here, and, by that happiness, better fitted for happiness hereafter. This, we believe, is in accordance with the popular and generally accepted belief. What is your idea?"

"Well, our singleness of purpose, as you call it, is devoted exclusively to Christ. We look to Him, and Him only, as the author of love and hope of our salvation. And we are earnest in our singleness of purpose to Him; we look upon all as belonging to Him, upon all members of one family as brothers and sisters—feeling that everything is in common, made so by that perfect love which comes to us from this Higher Power."

"Then you have no jealousies and rivalries, feelings of enmity, one toward another, as in communities outside?"

"No; not to an extent that gives us any trouble."

"Well, this is singular."

"Yes, it would appear singular to those not agreeing with us, educated as we have been, nor thinking as we do."

"Do you not sometimes feel the need of a sympathy, a love, a friendship?"

"Oh, certainly, we feel that, and we find it here. We are all brothers and sisters; all alike before God, before Christ, in belief and sentiment. Our love for each other is perfect. We find sympathy everywhere in our Community. Each sympathizes with the other, each loves the other with that perfect love which comes from perfect belief."

"Then your belief is perfect? By that you have faith—full faith that you are right, doing right, living right, and so living as to insure to you crowns of happiness, power, etc., in the future?"

"Yes, we have full faith. Our faith comes from perfect love. That perfect love comes to us from a singleness of devotion to Christ."

"Well, we agree with you on the power of faith. We understand something of this ability to plant one's self far into the future by means of faith. We never undertook any thing in our life without feeling assured by faith that we had the power to accomplish, and having this faith has added to our power. Years ago, when we commenced life as a poor boy, we had faith that through work we could do a vast amount of good. We believed it to be in our power to accumulate wealth, and to gain an influence for the right. Oftentimes in sickness, when friends said we could not live, we had faith to believe we should—and we lived. Oftentimes we have engaged in enterprises when our friends said we must fail, but we had more faith than they, and this faith gave us more confidence in ourself, less worryment, so to speak, about results, and therefore the more power to accomplish. It gave us a singleness of purpose, for the time being, toward the object we would accomplish, and this of itself has added an hundred-fold to our strength. We went from the East to the West, full of faith that we should succeed there in business. We did succeed. Then we came back to the East with renewed faith that, having succeeded in our younger days, we should succeed in the East, bringing to our work the wisdom and experience gained in the past, and this faith has been our power to a great extent, which has brought to us success."

"You reason very closely, and very clearly indeed. You have that faith to an unusual extent. In this respect you remind us of Mr. Noyes. Now, he has great faith and claims that from that faith, he has the power to do what he wishes, which is, to make this Community a permanent success. You and he agree in this respect very well. In fact, the force of character each of you possess is remarkable."

"Is Mr. Noyes at home now?"

"Yes, sir; but for some time his throat has troubled him so that speaking is somewhat difficult, and he does not like to engage in conversation. It pains him, weakens his throat, detracts his mind from studies, etc. and for this reason he sees but little company."

"We have heard much of him, and would like to see the one who has dared to force his opinions and belief in the face of the public to the extent we here find."

"Well, Mr. Noyes is in his room, I think. I will send up and see."

In a few moments the gentleman returned, in company with Mr. Noyes, to whom we were introduced, but he excused himself on account of indisposition, and left us to resume our conversation.

"Mr. Noyes has a very pleasant face and a very keen eye. He looks like a man not easily discouraged, and he does not appear like a bad man. He is apparently a gentleman of great executive capacity and given to much thought."

"Yes sir. Mr. Noyes is a man of more than ordinary ability, and dearly loved by us all, for he is very deserving."

We accepted the invitation of the brethren to partake of some soup in the dining-room, and wended our way thither with a good appetite. Here we found a regular family, so to speak, occupying seats at a dozen or more long tables, in the Community dining-room, resembling the dining-room to a large hotel.

Nearly all the seats at the tables were filled as we entered—save one table reserved for guests, as we were considered.

What kind of a dinner? First-rate, and in abundance. Oyster-soup, far better than usually served. The finest celery and preserved pickles we ever ate. Beefsteak, potatoes, tomatoes, cranberries, coffee, cream in abundance, apple and mince pie, oranges, raisins, nuts, dates, and native wine. Everything in abundance—everything clean as model housekeepers could wish, each table alike supplied, with the exception of the wine at ours, pronounced by others to be very nice.

The women were dressed neatly, and in something like the Bloomer costume, but in different colored goods and materials. They all looked clean, neat, and modest, though lacking in that elasticity of look and vivacity one finds in an equal number of women in ordinary homes. The men were clad as men generally are, in that variety of style suiting them best, and on the whole were a good-looking, clean-faced, intellectual set of people, without viciousness or traces of dissipation. At the Oneida Community there is no profanity—no coarse or vulgar language—no using intoxicating liquor as a beverage—no using tobacco in any form—no words of unkindness. Each one seems to respect not only himself or herself, but others. Some of the family were old—some middle-aged—a few were young. Some of the women were good-looking and moderately attractive.

The women take turns at housework. The ones who wait on the tables this week, do something else next, that labor may not be a monotonous drudgery.

In the evening the "family," old and young, meet in a room resembling a small theater. Here we found a stage, private boxes, chairs, sofas, little tables, etc., as cozy as you please. Here the entire family meet each night to talk as do other families—to listen to music from piano and other musical instruments—to sing and chat and visit—to talk freely concerning the acts of any and all members of the family, but in words of kindness—to witness tableaux, theatrical exhibitions, etc.—and then retire to "rest and refreshment" as best seems good in their sight. If the hour of retiring comes to find one of the brethren telling a funny story to the sleeping-companion of another brother, the talker and listener are not bound to separate till the end of the tale or anecdote be reached, if it takes all night.

We visited the printing-office where their paper, the CIRCULAR, is printed. The neatness and order here found, reminded us of our office at La Crosse. We found men and women at work setting type and preparing for the next issue of the paper. Then we went to the silk-room, where women were tending machines, manufacturing silk twist, of which a better article is made by the Oneida Community than by any other society, company, or organization in country.

The Community has a store well filled with goods of different kinds, resembling in appearance a well-regulated country store, for the convenience of every body. The Community buys in large quantities, paying cash, taking every advantage of the market, and sells to outsiders for moderate profits.

Adjoining the store is the regular business-office, where the books, accounts, etc., are kept; the clerical department being in charge of women, whose neat book-keeping, correct figuring, and lack of errors are proof that women can do such work as well as men, and much better than many—better than many men we have from time to time employed in like positions. It would be difficult to find a neater set of books or a set more intelligently kept than those belonging to the Community, where we found a clear-eyed, sharp, intelligent, pleasant-faced woman about thirty years of age in charge.

Near the store we found a very nice school-room where one of the Community women was teaching a dozen children, who seemed no more nor no less intelligent than the children in attendance upon schools generally. In this building is a lecture-room where Theodore R. Noyes, a son of the memorable father of the institution, practices chemistry and lectures upon the beauties thereof, to the edification, amusement and instruction of those in attendance. The Doctor, or young Mr. Noyes, as he is called, is one of the finest and most intelligent appearing young men we have seen in a long time. The Doctor is a close student, a deep thinker, a ready reasoner, and as pleasant a man as one can find in a year's travel.

One of the peculiar theories of the Community is the idea of scientific propagation, or raising of children in accordance with certain theological, physiological, phrenological, temperamental, anti-passionist, subordinated, affinal, and consolidated intellectual adaptations. They claim by this simple process, following their theory of "male continence," or suppression of ecstatic climax, to be able to produce a better, hardier, more intellectual, and light-toned race—all in good time—than at present exists in this country.

As proof and evidence of this careful observance of things, we were shown an infant, of which the younger Mr. Noyes was the father. And a handsome child certainly it would be hard to find anywhere, though we have seen children as handsome, and as full of promise as this one, where no extraordinary scientific propagative experiments were resorted to for the bettering of our race. The mother and father of this child were before this—not after—brought together, in accordance with the suggestions of the society. They were, if we may so speak, set apart, ordained, and elected to experiment in this somewhat delicate undertaking, and the results are in every way satisfactory to the society. We did not have the pleasure of seeing the mother of the infant, but enjoyed an hour or two's very pleasant conversation with the father, whom we found as before stated, a man of great intelligence, and the idea that a child of his should be other than first-class in all respects, is simply preposterous, because nature very seldom works backward.

We visited the machine-shops and silk-spinning establishments at the Willow Place farm, a short distance from the main establishment. Here we found the society largely engaged in the manufacture of traps, giving employment to about one hundred persons.

The establishment is under the charge of Mr. Newhouse, the superintendent, who began this business many years ago here, and at last joined the Community. Eight sizes of traps are here manufactured, being in use all over the country. Trappers find them the best traps made, no matter whether they would take mink, musk-rat, or grizzly bear. They are sold in large quantities throughout the West and Northwest, great care being taken in their manufacture that every part and parcel of the trap be perfect and warranted as represented.

In the silk-rooms we found about a hundred persons engaged in the manufacture of sewing silks and black ribbon. The silk used is imported from China, is of the best quality, and manufactured with great care. Nearly all of the operatives in this department are girls and women—all but four or five being hired from the surrounding country, and not members of the Community. We would remark here that the Community employs about two hundred persons not of its own organization, paying good wages for services rendered. Besides supporting the members of the Community, nearly \$300,000 worth of goods here manufactured, were sold by their agents last year.

When the Community started here some years ago its capital was one hundred thousand dollars, invested in lands, buildings, etc. For a few years it was not successful, financially, and the capital of the concern decreased from \$100,000 to \$40,000. Then, owing to better management, things took an upward turn, till now the Community has property or money invested in lands, buildings, etc., to the extent of half a million dollars, and the property is constantly increasing in value.

Everybody is here industrious. There are no idlers. There is no dissipation. There is no profanity, harsh language, unkindness, or that selfishness which marks the generality of people elsewhere. A man is given work to do in accordance with his muscle, his mind, his intellect, and his ability. The Community expects every one to do his or her duty, and there is no grumbling. Those who are sick do not work, but are cared for by others, as brothers and sisters, parents and children, would care for each other.

After one has visited the Community, partaken of the hospitality so liberally extended, seen the neatness, kindness, apparent affection each has for the other—seen the prosperity, business management, etc., he is somewhat at a loss what to say. If we propose to condemn from a Biblical point of view, they in turn quote from the Bible, finding as abundant texts to sustain them as a person can to sustain any opposition theory or practice. They claim for themselves a more strict observance of religion, and a greater attention to Christ and his teachings than any other people. They point to the members of their Community, and say they are happier than the members of any ordinary family in the world. They say, with truth, that they have no orphans; no children running round without parents, or persons to look after them—that they have nothing to do in a social or connective way with those not belonging to their Association; that they are happy, contented, prosperous, and better satisfied with, for, of, and to themselves than any other people. One can not contradict them, for the evidences are against him.

The Community teaches one lesson which is, that

kindness has a tendency to make people happy, for those who are here living are apparently so. They appear contented with their lot, earnest in their religion—as we have no doubt they are—and active in their worship. In this latter respect it does not differ so greatly from other churches, the difference, if any, being somewhat in favor of the Community, for here the results of frequent visitations are cared for by the society or church organization; while in many churches they are not, but are thrown out as illegitimate offspring upon the charity of a cold and unfeeling world!

We have seen; have told our readers what we have seen; what we have learned; and if they fall in love with the idea they are welcome to—we have not, and do not intend to. M. M. P.

HOME LETTERS.

A VOICE FROM THE "ETERNAL CALM."

Wallingford, Conn. Feb. 16, 1870.

DEAR S. B. C.:—I was glad to hear from the Philosophy Class through your letter in the CIRCULAR of week before last. It gives me pleasure to learn that the enthusiasm of the class is still unabated. I think you might search through the world without finding another class of over a dozen men and women whose ages average forty-nine years, meeting regularly to recite lessons in Physics.

A writer in the *Evening Post* lately remarked about O. C. life, as follows: "But to the strong, the hopeful, the enterprising, what a dreary picture it is; what a flat, stale and unprofitable prospect; in what narrow limits their lives run; how awful this eternal calm!" And in another paragraph, he says, "We should like to have heard what kind of intellectual and spiritual man is developed by Mr. Noyes's system. But of the souls he gives us no glimpse." Another writer speaks of Communism as the "grave of liberty." It is the grave of selfishness: but if true liberty consists in freedom to improve, as I claim it does, then only through Communism can true liberty be gained. Where is the village in the world whose men and women have the liberty to pursue a regular course of study? The cares of isolated business make slaves of all mankind except a very few; and those few are generally slaves to circumstances which render it impossible for them to apply themselves to study. But your class is a living fact, and shows one of the advantages of Communism, over ordinary society.

How little such writers know about the real workings of our system. If they should see some of the drawings which so frequently appear at the head of the hall stairs, at O. C., I imagine they would conclude that artistic genius was not altogether undeveloped among us. And could they see the *heart* work done in one day, outward achievements would look dim.

I was thinking yesterday, that before coming to the Community, I was young, "strong" and "hopeful." My chance of attaining position and wealth, was more than ordinary. Yet I gladly exchanged it for the "awful, eternal calm" of Community life. To me, the prospect was anything but "flat, stale and unprofitable." The permanent idea I had in seeking a union with the O. C., was the salvation of my soul. I saw there a school where the main idea was to cultivate spirituality, and open up communication with Christ and the Primitive Church in a way that would let in all that is valuable in science and art. That Church is the fountain of all that is valuable in "history, poetry, architecture, painting, sculpture, wit, humor, art, or science;" all that is "elevating or noble" comes from that source, and from no other. Well, after living in the O. C. three years, I can say that I have not been disappointed. And the thought of returning to the weary, treadmill life of worldly society, would indeed be a "dreary picture." I sought the truth, and the truth has made me free—free to improve. Outside of the Community, individual wealth, fame and glory, could only have been attained by following one pursuit. But here, when I have derived all the good possible from one occupation, I am free to take up another. And the incentive to seek wealth, fame and glory for the benefit of the Community, is much more powerful than any selfish

ends. Surely my life in the Community has not "run in narrow limits."

As you suggest, I am enjoying my new home, new occupation and new friends, or rather old friends; for nearly all who are here have lived at O. C. since I joined: here is another advantage of Communism. Some months ago my brother, whose home is in Iowa, wishing to investigate some new subject, was compelled to leave all his old associates and go among entire strangers. With a similar object, I have merely changed locality, being still surrounded by the dearest and best of friends, who are as eager for my improvement as for their own. Yours for Christian liberty and the "eternal calm" of Community life, D. E. S.

FROM THE CITY.

New York, Feb. 16, 1870.

DEAR S.:—* * * I was glad to get the CIRCULAR to day; I took it into the down-town office of the Mercantile Library Association, where I feasted on its pages. Once or twice I laughed enough to make the man next to me look up inquisitively from his "daily." I was amused at John Gray's idea of advertising for "agreeable infidel gentlemen" with whom he proposed to form a Community.

The Chicago *Advance* seems a little puzzled at figs and grapes growing on what is described in its orthodox botany, as thorns and thistles.

Mr. Bergh, the President of the "Society for the prevention of cruelty to animals," stood in the center of a crowd as I passed up Broadway: a penitent drayman was making an explanation, but it was of no avail, for I soon saw a procession moving toward the "Halls of Justice," in which were a policeman, the drayman, Mr. Bergh's sleek assistant, and a horse with a galled back.

In the Park I noticed a great fluttering among some little birds on the ground. As I came nearer I saw that three English sparrows had pounced upon one native sparrow, and were pulling his feathers with their beaks and striking him with their wings; he made no attempt to retreat but whenever he got a chance he made a fierce charge at his nearest foe. Finally, the three assailants betook themselves to flight and left the little native chirper master of the field.

I called at the large stereotype and electrotype foundry of Messrs. Smith and MacDougal, where I was politely shown the processes. For electrotyping, the impression of the type-form is taken on wax under a screw press, the type is carefully withdrawn and the wax impression is dusted with plumbago and polished with brushes moved by machinery. The impression is then immersed in a bath composed of water, sulphuric acid and sulphate of copper, and connected by copper wires with a galvanic battery. In ten or twelve hours a shell of copper forms, about the thickness of writing paper, on the surface of the wax; this is taken off and washed and covered with a thin coating of tin on the reverse side. Upon this surface of tin, molten type metal is poured, which after cooling, is ready to be trimmed of superfluous type metal, and mounted on a block of wood ready for the printer. Whole pages of a weekly newspaper were being electrotyped at this foundry. The stereotyping process consists in immersing casts of type made of plaster of Paris, in a bath of molten type metal. The casting is withdrawn from the bath and cooled on a water-table where additional metal is added as the cast shrinks in cooling. When cool, the plaster of Paris mold is easily broken off, and the stereotype plate, after being trimmed on its edges, is ready for the printer.

Yours truly, J. B. H.

OUR LETTER-BOX.

[As the end of the volume approaches, we are constantly receiving letters of renewal from our subscribers. These letters contain many words of grateful acknowledgment for the CIRCULAR, as well as expressions of earnest faith and hints of good experience. It may not be uninteresting to our readers if we transfer to our columns a few extracts from the contents of our letter-box.]

—, *Mass.*, Feb. 18, 1870.—"I desire to return thanks for the comfort I receive from your gem of a paper. It is always a welcome visitor. I wish to continue taking it as we would be lost without it. S. S."

—, *Mo.*, Jan. 24, 1870.—"I have many thanks to offer for the favor of the CIRCULAR, and feel as though I could not do without it. I believe truth is with the Community and with the CIRCULAR; its words are like sunbeams falling upon dark places. J. H."

—, *Mass.*, Feb. 16, 1870.—"This is to convey to you our yearly offering of thanks for the CIRCULAR, which is still a welcome visitor in our home. May the hearts and hands of those who furnish it, be continually fruitful in good works and blest abundantly. C. O. H."

—, *Kansas*, Jan. 27, 1870.—"I will not be without the CIRCULAR, so inclosed find one dollar for one year's subscription. I have been a reader of the CIRCULAR for the past six years, and am a sincere believer in the truths taught therein. I have passed many an hour pleasantly that I would not, had I been without its interesting columns. M. W."

—, *Conn.*, Feb. 21, 1870.—"I wish still to have your CIRCULAR continued as a free gift, though it seems as if I were asking too much to order it free. But my health is poor, and I have not a dollar to pay for it. I prize it much and should not like to be without it. I hope I may be able, some day, to make you a present in return for your kindness thus far. Praying that the Lord may prosper and aid you in all your labors. Ever your friend, J. R."

—, *N. J.*, Jan. 28, 1870.—"Though I take nearly twenty papers, I seldom fail to read the CIRCULAR. You make it a good paper. I feel that you are at work honestly, industriously and faithfully, to solve some important social problems; and I have always felt gratified to see you so successful, morally, intellectually, spiritually and financially. From all I can see and hear, you are receiving your share of human happiness: I hope you will continue to improve and prosper. J. G."

—, *Ill.*, Feb. 20, 1870.—"My appreciation of the value CIRCULAR constantly enlarges. I feel as much inclined as Oliver Wendell Holmes, to put 'bread and the newspaper' together as the indispensable, and your paper meets my spiritual wants as no other can. I inclose five dollars to aid in publishing the truth you hold, which I sincerely believe will prove the bread of life to those who really hunger after God's righteousness. H. A. W."

—, *Ill.*, Feb. 15, 1870.—"Many years ago I heard a grand sentence from a man whose preaching I listened to every week for over a year; yet I remember this only: 'Then,' said he, 'no man shall lean on another, for every man shall lean on God, and so shall stand erect.' When I think of liberty, I think of this leaning on God, which is standing upright. Liberty is not a privilege, a mere freedom from restraint, but a grand duty. The advocates of 'Woman Suffrage' overvalue it, but it will be the political step toward the true liberty. I want my daughters as free to act under inspiration as my sons, without political or social hindrance. S. W."

—, *Vt.*, Jan. 1870.—"I believe the position that the O. C. has taken in favor of the truth, and its hostility to error, requires all the wisdom and courage that human nature is capable of. And I believe you are the best qualified, and in the most favorable conditions to successfully contend against all wrong, and in time, will become perfectly victorious. My greatest ambition and hope of happiness, is, to be qualified to be a reliable soldier with you in your good fight. I endeavor to know what is right and practice it. I wish to thank you very much for giving me a picture of social life that is very pleasing and instructive to look at, and for sending me thoughts and feelings that subdue entirely my egotism and strengthens my faith in God and humanity. A. B."

—, *N. Y.*, Jan. 24, 1870.—"It is one year to-day since I first acknowledged Christ before the world. One year has passed and I find Him my companion in heart, and still precious to my soul. I can ask of

him and he will not cast me off, nor turn the cold shoulder to me. I am daily receiving innumerable blessings through his goodness. The CIRCULAR comes laden with strengthening power. It cheers me when in despondency, and presents much matter for reflection, therefore I welcome its arrival with heart-felt joy. * * * I never felt happier than since I have tried to live in fellowship with Christ; still I feel I am but an infant in the good work. But my prayer is that I may be able to walk by the light as it shall shine in my heart. I trust I may be remembered by you, dear friends, and that your sympathy may be with me.

A. M. D."

—, *Ark., Jan. 29, 1870.*—"I wish to acknowledge my thanks to you for sending me such a very valuable paper. I long to be in full possession of that true love which I know you possess and I do not. Truly, as Jesus says, 'a corrupt tree can not bring forth good fruit,' and Oh! what precious fruit is the Home-Talks. As to the Second Coming, I believe all that Christ ever said was just as he said it would be; and when I find it in my heart to trust, then there is 'peace that passeth all understanding.' I always want to be put back on believing with simplicity what I do not see and what there is no historical evidence to confirm. I would love to be criticised; for criticism must be a great help in the upward way. There are some few of my neighbors who said they were 'afraid to read the CIRCULAR,' but now acknowledge frankly 'surely the love of God must be at the foundation.' Go on, dear CIRCULAR, in your good work, God speed you every-where. You are a welcome visitor every week, and the time seems long from one visit to another. Like the Bible, the Home-Talks are new after reading over and over. I have learned more truth as it is in Christ Jesus in the short time I have taken the CIRCULAR than in all my life before. When I do not want the CIRCULAR any more you may know I have gone from the 'hearing' of Christ to his immediate presence. I pray that I may die daily to sin and be made alive to Christ as you are.

M. A. O."

ITEMS.

HEPWORTH DIXON is writing a book about Russia. THIRTY States have ratified the fifteenth amendment.

GOLD in New York, on Thursday the 24th inst., was 116½.

A SEVERE shock of earthquake has been felt in California.

ON Friday last, Mr. Revels, colored Senator from Mississippi, took the oath and entered on his office.

ENGLISH engineers have obtained a contract to build 300 miles of railroad in Japan.

A DISPATCH from St. Petersburg announces the death of Anson Burlingame in that city.

OXFORD has at length followed Cambridge in admitting girls as candidates at the local examinations.

SEVENTY lives were lost on Tuesday last by the burning of the Steamer *Emma No. 3* on the Mississippi.

IN Europe, women can now receive the degree of M. D. in France, Russia, Switzerland, Sweden and Scotland.

MUCH anxiety is felt for the safety of the Inman steamship, *City of Boston*, now more than three weeks out from New York.

A CONTRACT for a new line of steamships from Sydney, New South Wales, to San Francisco, has been signed in London.

PRINCE PIERRE BONAPARTE is to be tried before the High Court of Justice, on the charge of homicide through imprudence.

THE Legislature of Missouri has amended the Public School Law so as to allow women to vote in matters relating to schools.

THE Indians around Lake Superior are starving. The Hudson Bay Company has sent provisions for the relief of those at Day Lake.

THE Senate in the State of Maine voted for the

abolition of capital punishment. The majority was nearly three to one.

THE Committee on Banking and Currency have been instructed by the House to report a bill increasing the currency, at least, fifty million dollars.

DON CARLOS has been arrested in France and conducted to the frontier. It is stated that previous to his arrest, he met the Duke of Modena and completed arrangements for raising another insurrection in Spain.

COL. BAKER's attack on the village of the Pigeons in Montana, on the 23d of January, resulted in the slaughter of 178 Indians. It is reported that of these, only 15 were fighting men; the remainder being old men, women and children.

News from St. Domingo states that President Baez has completed arrangements for a popular vote on the question of annexation to the United States; a large majority is expected. Influential parties in Venezuela, are also anxious for annexation.

THE Indians in the Rocky Mountain Districts, besides being decimated by small-pox, are destroying one another by war. The Sioux and Crows have had a fight in which Spotted Eagle and the Crows who fought under him, are reported to have been all killed.

SEVERAL newspaper correspondents, including the correspondent of the *Times*, have been ordered to leave Rome. Among the ecclesiastics expelled from Rome are said to have been several Americans. The discussion of papal infallibility is expected to be opened in a few days.

It is reported from Winnipeg that Wm. McTavish, governor of the Hudson Bay Company, and Dr. Cowan, another prominent officer of the same company, have been arrested by Gen. Rielle for tampering with members of the Provisional Government with a view to defeat the final adoption of the bill of rights.

NOTICE TO SUBSCRIBERS.

OFFERING our paper on free terms, we have a large list of non-paying subscribers; and in order that they may be served without needless cost, it is necessary that we should hear from every one of them during the year. We must know that the paper is sent only where it is desired and read. Some of our subscribers may have removed their residence and omitted to notify us; others may have sent for the CIRCULAR merely on trial, and are indifferent about its continuance; while others may never have applied for it at all, but received it, perhaps reluctantly, through the request of a friend. In all these cases the continued sending of the CIRCULAR is of no use to the person addressed, while it imposes expense and labor on us.

Those persons, therefore, who are now receiving the CIRCULAR free, and those whose paid subscription expires with the present volume, are expected, if they wish the paper continued to them for another year, to notify us thereof BEFORE the 14th of March next, at which time the present volume will close.

All who have paid in advance, and those who have applied for, or requested the continuance of the paper, since the first of January are excepted from the above notification. Our subscribers may rest assured that we are hearty in offering the CIRCULAR freely, as heretofore, and that the discrimination used in the present notice is only such as seems to be necessary to protect us from needless expense.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 80. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 928 acres. Business, Horticulture, Publishing, Job Printing, and Manufacturing.

SPECIAL NOTICE.

The O. C., and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST, RIBBONS & SEWING SILK.

Machine Twist, and Ribbons of our own manufacture (Willow-Place Works); also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *carte de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS,

HAND-BOOK OF THE ONEIDA COMMUNITY; with a sketch of a Founder, and an outline of its Constitution and Doctrines. 72 pp. octavo. Price, 25 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with New Narratives and Illustrations. 280 pp. 8 vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75. The above works are for sale at this office.

Messrs. TRAUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the Circular and orders for our publications.